

A

LECTURE,

INTRODUCTORY TO THE FIRST SESSION

OF THE

HOMEOPATHIC MEDICAL COLLEGE
OF MISSOURI,

DELIVERED AT THE COLLEGE HALL,

NOVEMBER 2, 1859.

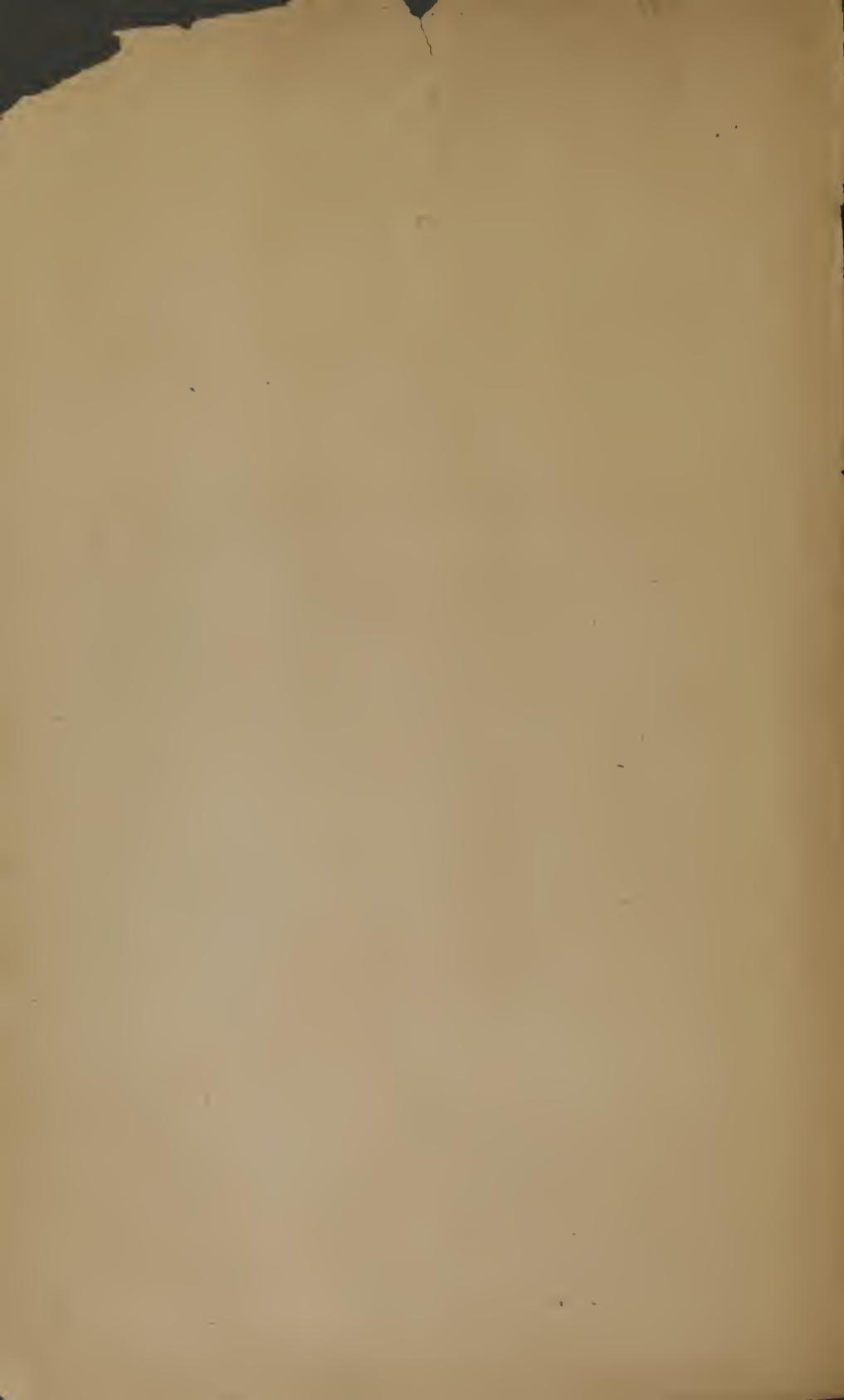
By R. E. W. ADAMS, M. D.

PROFESSOR OF THE THEORY AND PRACTICE OF MEDICINE IN THE HOMEOPATHIC
MEDICAL COLLEGE OF MISSOURI.

SAINT LOUIS:

PUBLISHED BY STRONG & CO. OF ST. LOUIS HOMEOPATHIC PHARMACY,
No. 51 NORTH FIFTH STREET.

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LECTURE.

LADIES AND GENTLEMEN:

It has generally been conceded, as I believe, that homeopathic physicians are a remarkably amiable class of men. But it has been said, that "the time may come when the last feather may be imposed on even the patient camel's back, which might break it;" so, with us, the last feather has been thrown in our faces, in the shape of a lecture, delivered before the citizens of St. Louis, "Introductory to the Session of 1858-59, of the St. Louis Medical College, by M. L. LINTON, M.D., Professor of the Theory and Practice of Medicine." I propose, at this time, as appropriate for an introductory to a course of lectures on Theory and Practice of Medicine in the Homeopathic Medical College of Missouri, to "return a Rolland for an Oliver," by making a reply to PROF. LINTON the principal theme of my discourse at this time. Premising that the coarse and unmanly style of the whole affair, could not have elevated this abortive attempt, to give the Homeopathists the "*coup de grace*," above the level of contempt, but, from the position which he occupies as a teacher, which might possibly clothe his "*veni, vidi, vici*" attack with some authority, I shall, therefore, pass on to notice the different positions taken by our opponent, as far as they may appear to present any claim to attention.

The first position presented, is the astounding one, that: "*In medicine, as in every other branch of knowledge and art, common sense is the supreme arbiter. It is purely an affair of common sense.*" Our author then proceeds by defining what he wishes us to understand by this "*common sense*," and his explanation appears about as confused and muddled as could well have been imagined in one so full of light as he *should* have been, to have undertaken the

task he assumes. The Professor appears to have mistaken the instincts of animals for the common sense of mankind; for he says in his attempted explanation on this head, "every individual has this kind of sense. It is very common." And, again, in the next sentence, he seems to give common sense an uncommon wide range. He says: "It is that general intelligence which the farmer employs in planning and arranging, cultivating and securing his crops; which the mechanic brings to bear in all his various contrivances; which the mathematician invokes in solving a problem; which the astronomer makes use of in calculating the conjunctions and eclipses of planets. It guides the cook in the culinary department, &c." Following out this illustration, he reiterates his proposition as follows: "*Common sense* is but another name for the *universal intelligence of mankind*, or that degree of it which is *common to all sane minds*."

Let me, here, appeal to the consciousness and observation of each one who hears me, whether "all sane minds" possess naturally, or by instinct, "that universal intelligence" which would enable each to pursue, with success, agriculture or the mechanic arts—work out a problem in mathematics, or calculate the conjunctions or eclipses of the planets? To state such a foolish proposition, is to refute it. And for one occupying the position of our opponent, to start out with such a statement, evinces a wonderful confusion of ideas, or a lamentable want of them. Is it not a self-evident proposition that mankind *naturally* have *no* knowledge of any of the arts or sciences; but that, in order to become fitted for agricultural or mechanical pursuits, or for the calculations of mathematics or astronomy, the individual must add study and experience? Then how puerile appears the confident assertion presented by our learned Professor, viz: that all "*sane minds*" are in possession of that "*common sense*" which fits each for philosophers, astronomers and mathematicians! I shall attempt to show that so far from all "*sane minds*" possessing this common sense, a very few can boast of it in sufficient amount to enable them to occupy the position of artizans, astronomers and mathematicians. I will now give *my* own view of the "*common sense*," which is requisite to enable any one to judge correctly of, or to pursue with success, either the science of agriculture or astronomy, the mechanic arts or even cookery! We shall, perhaps,

see that "common sense" is a very indispensable matter when brought to bear on subjects which merely address themselves to man's reasoning powers, but when elevated to the position of arbiter on questions of which it knows nothing, it utterly fails in its office. The fact is this, we know nothing of nature except what our bodily senses teach us. We have no innate knowledge of philosophy or science. We commence life with no knowledge concerning the world which surrounds us. Our minds are a blank, as it respects the material world. But, at the same time, we are endowed with senses or powers capable of receiving impressions from external objects, and of appropriating the knowledge thus gained to the uses of life. Thus is it apparent, that it is through the bodily senses, viz: sight, hearing, smelling, tasting, and touching, that the mind obtains a knowledge of matter and its motions, and that we have no other means of adding to this knowledge; it must follow, *that we know nothing beyond the mere surface of things*; of the internal action of bodies upon each other we are wholly ignorant—hence we are not in a condition to form a correct opinion, much less to pronounce a true judgment upon substances or operations in nature concerning which our bodily senses have, as yet, taught us nothing. The truth of this proposition is evident upon reflection. In what department of nature do we know anything beyond what our bodily senses teach us? What should we know concerning the moon, if we had never seen it? We have an instructive lesson which sets this matter in its true light, in the answer of the blind man who was asked this question: "What is *scarlet* like?" "It is like the *sound of a trumpet*," was the ready reply. Again, the ideas of nature which exist in the minds of men, have come through their bodily senses. We all think and reason about objects we have seen, sounds we have heard, odors we have smelled, food we have tasted, and bodies we have handled. We thus find our bodily senses receive impressions which our mental faculties appropriate and store away for future use. From no other source do we gain knowledge of natural things. I am aware that there is in the minds of men an undefined notion that the powers of reason, or the mental sense, can discover things hidden from the bodily senses, and so can gather opinions and form correct judgments concerning natural things without being dependent upon, or indebted to

the eye or the ear. This is an error. The unaided operations of the mind may, indeed, speculate, and guess, respecting external things; but how can the reality be perceived? Such speculations can be no more reliable than dreams. If these propositions be true, the conclusion follows:—we have no original knowledge of matter, or, in other words, of nature; the knowledge we acquire is obtained through our bodily senses; we are not in a condition to form correct opinions, or true judgments, concerning any substance which may exist, or any event which may happen, any cause or any effect of which we have not been informed by our bodily or natural senses. Hence we are not justified in pronouncing any *uninvestigated* phenomena impossible, or any *unobserved* facts contrary to *common sense*. The assertion, therefore, of our author, that HOMEOPATHY is contrary to common sense, is nothing less than the cry of ignorance: for he does not even pretend to have given the matter his candid and serious attention. No, not *he!* *He* is too high in the heavens of his own self-derived intelligence to deign to notice *seriously* so unmitigated a “*humbug!*”

Similar assertions and similar ignorance have not unfrequently displayed itself before DR. LINTON’s day of grace. “It is contrary to common sense!” Take the notable history of Galileo. Prof. Powell gives the following account of the invention of the telescope and the discovery of the moons of the planet Jupiter: “Galileo having sufficiently improved upon his instrument, now began sedulously to direct it to the heavens. . . Jupiter formed the next object of examination, and no sooner was the telescope pointed to that planet than the existence of the satellites was detected, and their nature soon ascertained. (Feb. 1610.) These and other observations were described in a tract entitled, ‘*Nuncius Siderius*,’ which excited an extraordinary sensation the moment it appeared. *Many in the most positive manner denied the possibility of such discoveries*; others hesitated; all were struck with astonishment. Kepler describes, in a letter to Galileo, the impression made on him by the announcement. He *considered it totally incredible*. Others took a more decided, but still less rational mode of meeting the difficulty, somewhat more like our doughty opponent here. The principal professor of philosophy at Padua (in which University Galileo was also a professor,) *pertinaciously refused to look through the telescope*.

The track of history is studded with similar instances of the stupidity of the professors of knowledge, as evinced by their opposition to new discoveries and new principles on scientific subjects. In each successive age new truth has had a similar reception; declared impossible, incredible, "contrary to common sense." That Homeopathy should be thus treated is, therefore, only just as we might have anticipated. The announcement of its efficacy is startling, but not more so than that made by Galileo, viz: "the succession of day and night is occasioned by the rotation of the earth and not by that of the sun and stars"—an announcement for making which, it will ever be remembered, he was imprisoned in the Inquisition, by the Lintons of his day. How much does the statement that the earth moves, seem to contradict the common sense and common observation of all men! Still it is now confessed to be true—for it has been established by careful inquiry and demonstration. What kind of a show would our author's common sense make in deciding a question of this sort—that "*universal intelligence of mankind*"!! "*which is common to all sane minds*"!! This "*common intelligence*" he tells us, is "*the Ithuriel Spear, which only truth can stand.*" Well, Galileo and Harvey and Jenner, and their sublime discoveries were subjected to this ordeal and were *condemned*, and it should not be surprising that Homeopathy receives a like condemnation by the same class of men. The evidence which proves the truth of the principles of Homeopathy, is the same kind as that which proves any other natural fact—it is the evidence of observation and experiment—that which our senses afford us. It is of the same nature as the evidence we have of the relation of cause and effect, in any event which happens around us. We are not entitled to reject any thing which *professes* to be a *fact*, if supported by a sufficient amount of evidence, merely because it is inconsistent with our expectations, or does not coincide with our former experience. We are not justified in concluding against a statement of facts by *a priori* reasoning or theoretical considerations. Analogies may render an assertion probable, or the contrary; but no reasoning is conclusive against a matter of fact. The question is purely a question of evidence; if the evidence is sufficient, as we assert, then reason and common sense demand our assent.

With these remarks, I will leave the appeal that our opponent has made in favor of common sense, as an arbiter in experimental facts of which it knows nothing.

We pass now to notice another wonderful discovery made by our Professor, viz: "The main remedy in most diseases is *nature!*" He goes on: "What do we mean when we say that nature cures disease? Simply this, that diseases get well of themselves; 'ninety out of a hundred will get well without a single dose of medicine!'" Not having had the advantages of listening to the instructive lectures of the learned Professor, I have no means of knowing with how much honesty he verifies his faith in the curative powers of nature, "in curing ninety out of every hundred cases of disease;" but suspecting that the admission was made merely to throw dust in the public eye, in reference to the cures of Homeopathy, which he could not gainsay, I opened one of his "Text Books,"—recommended by him to his pupils, for the study of practice of medicine—"Wood's Practice of Medicine," published in 1858; and the first chapter which struck my eye was the treatise on Bilious Fever, which all know is a very common disease in this western valley. And what treatment does DR. LINTON recommend, through DR. WOOD, for this affection? "1st, an emetic; 2nd, an active cathartic, calomel being recommended as best, 20 grs., followed in six or eight hours by 1 dr. of S. magnesia—or, in its place, either rhubarb, jalap, or com. ex colo., 8 or 10 grs. each at a dose. If this does not prove sufficient, a wine-glassful of infusion of senna with epsom salts, manna, and cardamon seed every two hours; after the bowels have been opened, once or twice a day, a repetition of the last farrago." Another recommendation, in the early stages of bilious fever, is bleeding, from 12 to 20 ounces may be taken at once—then opium is to be administered, then diaphoritics come in, as the book says—antimonials come next, then citrate of potassa and carb. potassa. If all this produces gripings of the bowels, with frequent discharges, laudanum or sol. sulph. morphia must be added. Then comes the neutral mixture, then Dover's powders—then comes the Sampson of the Materia Medica, 'quinine,' which, he promises, will "cut short the disease,"—and, after all the preceding treatment, I should not be surprised if it would, and cut the patient short too.

This is not half the amount of detail, nor medicines, advised in this one affection. Is this leaving the cure to nature? And I might, in this way, pass through the treatment of each and every disease recommended by this standard authority of his school, and not find one of the whole list of the diseases treated there, directed to the cure of nature. No, surely! Nature is only sufficient to cure the cases of the Homeopath; but if DR. LINTON's patients, or DR. Wood's get well, it will be by struggling through the infliction of drugs and appliances sufficient to disgust the stomach of an Esquemaux. If nature is such a potent healer, as to cure ninety cases in every hundred, why do these men continually, and in every case, pour down their poisonous drugs?

Let us follow DR. LINTON, as he makes his daily rounds in this city, and, as he calls from house to house, let us pop in after him, and do any of you suppose, for one moment, we should find that out of every ten cases thus visited, the conscientious *nature doctor* has dismissed nine of them without a single dose of medicine? Nature, indeed! His recommendation of the excellent powers of nature, reminds one of some doubtful character boasting of his acquaintance with lords and ladies at a great distance; and the learned Professor referring as he does to that noble Dame, causes us to enquire how or when he has been honored with her familiarity? Is it not a notorious fact, that he and the rest of them, have been engaged all their lives worrying and torturing her—bleeding, blistering, vomiting and purging her, until she has long since ordered them from her presence—eyes, ears, nose, mouth, each fibre of her self-sustaining and universal frame, abhors, repudiates and out-spews their druggeries and violations, and names them swindlers when they claim her friendship. With what assurance do such men talk of nature in their patronizing manner, as though they or their ways would be tolerated by her for a moment! What should be the public verdict after such a confession of impotency, followed by such a practice?

I hasten over much nonsense, to notice one illustration of the “conclusive falseness of the homeopathic law,” which the Professor brings to the test of experience. He says: “The patient has inflammation of the eyes—they are red and irritated; apply something that would cause sore eyes—say cayenne-pepper—and a cure will be effected if Homeopathy be not a humbug!” Well,

let us examine the illustration and application of the homeopathic law, in the treatment of inflammation of the eye. Whether remedies are used which are capable of producing inflammation of that organ, or the contrary ! The most commonly used remedies by the oculist, and all who know how to cure sore eyes, is nitrate silver, a very irritating and burning caustic ; another, sulphate copper ; another, violent caustic and irritant. Now, let the Professor explain on what principle these cure this inflamed and delicate organ, if it be not in obedience to the law of "*similia similibus currantur?*"

The Professor next criticises the homeopathic law of cure, "*similia similibus currantur.*" He says, that "Hahnemann lays it down as a principle, that we must administer, in disease, a drug which is known to produce symptoms like those of the disease itself." He adds : "The regular physician, following the dictates of common sense, acts on the contrary maxim." That is, *he* applies medicines to cure diseases which are capable of producing contrary affections ; while the Homeopathist holds the exact opposite, viz : that diseases are cured by medicinal substances which are ascertained produce similar suffering in the healthy. Let the Professor put his "common sense" principle to the test. The contrary of a disease is another disease identically dissimilar to the first. If it be said, in reply, that health is the contrary of disease, and that by the principle of "*contrarie contraries currantur,*" is only meant to produce health—I reply, then the proposition is but a truism ; it stands thus : in order to cure disease we should give medicines to produce health. Do we not see that the proposition is thus destroyed ? Of course the object of all medical treatment is intended to cure disease—but now we are discussing the mode or method which may be best calculated to effect that end. Do our opponents reply to this query, that the method to cure disease is to cure it ! If their law of cure, which Prof. LINTON makes to be the rule of "common sense," means anything, it means that he and his school make use of remedies to cure diseases which are capable of producing contrary affections. Now, let me ask, has even the shrewd vision of our Professor seen the contrary disease of a Cancer, of a Chorea, of Epilepsy, of Syphilis, of Cholera ? Think of this for a moment. Has he a mind acute and inventive enough to represent it ? The old Galenic doctrine is, then, with-

out foundation or logic. It is but a monstrous vagary, of which routine has propagated the dogma—of which humanity has borne the terrible effects.

Another objection made to Homeopathy by our Professor, is that we direct but one medicine to be given at a time. How otherwise shall the real action of a medicine be ever ascertained, except by pursuing this method? All drugs being poisons, it might have been anticipated that, in using them as remedies, the plan to be adopted would have been to try cautiously each one by itself, in the hope that, by so doing, some positive knowledge might be obtained respecting its medical virtues. The knowledge thus had would be serviceable to all future ages, and a stepping stone to future advance. But the fact has not been so; the plan universally adopted has been that of combining several of these drugs together, and administering them to the sick thus combined. This polypharmacy has been the bane of all true observations of the effects of remedies. The extent to which this accumulation of remedies in a single prescription has been carried, would be incredible were it not the fact could be readily ascertained. I will give as examples, two very celebrated medicines, as prescribed in the London Pharmacœpia of the Royal College of Physicians—the Theriaca Andromachi or Venice Treacle, and the equally world-famed remedy, called Mithridate. The former, as given in the Pharmacœpia contains sixty-five ingredients; the latter consists of fifty articles. Such was the condition of the Pharmacœpia of the 17th and 18th centuries; happily though, those of the 19th century have advanced toward a comparative simplicity. There is no ground of defence of this hotch-potch proceeding of our Allopathic brethren, except it be the one quoted by Dr. Paris, as the reason given him by a physician of London, viz: he always increased the complexity of his remedies in a ratio with the obscurity of his cases; “if, said he, I fire a great profusion of shots, it is very extraordinary if some do not hit the mark.” A patient in the hands of such a practitioner, has not a much better chance than a Chinese mandarin, who, upon being attacked with any disorder, calls in twelve or more physicians, and swallows all the potions which each separately prescribe. On no other ground can the love of their complicated combinations by our Professor be imagined, except he be influenced by the same desire

of using a blunderbuss, instead of a rifle, as the London physician quoted by Dr. PARIS.

Let us pass on to another difficulty the Professor finds in Hahnemann's system. He complains, that "Hahnemann drew a broad distinction between medical and surgical diseases." I suppose, by this, that Prof. LINTON does not draw such distinctions, and that *he* regards surgical and medical diseases the same, and subject to the same methods of cure. If so, it is a new and wonderful discovery! He adds: "It is a remarkable fact that quacks rarely meddle with surgery." Perhaps this accounts for the gentleman's selection of the Chair of Theory and Practice of Medicine, for *his* field of operations.

We will pass, briefly, to notice the alarming calculations of the oceans and lakes of liquid requisite to produce the "30th dilution;" and, to ease his mind and his arithmetic, on that point, can assure him that any Pharmacist's boy will, at any time, prepare this dilution for him by using less than a fluid pound of alcohol. As we pass on in the examination of this gem, it becomes so silly and coarse in its texture, that we cannot notice some of its ignorant assertions.

The fact is, the Homeopathic method is not an absolute novelty, which contradicts former things of the same kind. Any medical reader, who will take the pains to read the learned introduction to the "Organon of the Healing Art," will be astonished to find how easily a multitude of the best attested and most striking cases in the annals of medicine explain themselves only by this law. I might quote some of the most obvious and striking, had I time. Neither has the initiative idea of Homoeopathy ever been wanting. Thus we find, that Basil Valentine, Paracelsus, Stahl, DeHaen, Bouldeac, Detharding, Bertholon, Thoury, Störck, and others, have inculcated the law of "similia," with more or less generality. There does not exist any inseparable connection between our therapeutical maxim and the minuteness of the dose. But, still, as the universal practice of Homeopathy is with infinitesimal quantities, such a bond, to all practical intents, is real. Not only so, but there are no rules of art constructed for the practice of the Homeopathic principle, without extremely diluted remedies. And those who will practice Homeopathy otherwise, must first address themselves to the task of working out an elab-

orate code of practical directions for themselves and their followers. The practice with infinitesimal doses is so incorporated with the Homeopathic formula, that they cannot be separated in the sick-room. And I venture to assert, that it is alone this connection with minute quantities which has rendered the principle of Homeopathy so odious. It is the insensible medicines the profession fights against! And the Homeopathist, who is anxious to escape the odium of his Old School colleagues, has only to abandon the administration of the infinitesimal doses, to be considered as having abandoned Homeopathy, and be received to their communion with open arms. I might show illustrations of the "power of littles," drawn from the region of pure physics, as distinguished from the study of living beings—but this is not a physical, but a physiological inquiry. Every thing that could be said about material forms, into which the breath of life has not yet been inspired, must be affirmed still more urgently of the living frame with its fearful complications. The physician and his forces have to deal with a quivering epitome of all the species of susceptibility in creation—one kind reacting on another, so as to create a harmony so intensified, that the prick of a pin shall grate upon every fibre, and a cooling odor in a hot atmosphere impart refreshment and delight to every nerve!

Illustrations, drawn from various sources, might be presented, did time permit, showing the effect of insensible influences in producing our gravest diseases, such as malaria—the atmospheric cause of cholera, scarlatina, typhus and yellow fever, &c.—the atmosphere pure, as far as any of the nicest tests have been able to distinguish. Not all, however, who may be subjected to these miasmatic influences suffer from them; there must, at the same time, exist this internal disposition. Hence, Homeopathists do not hold that the insensible dose can react so powerfully on the sound and healthy frame as to produce symptoms of disease. A specifically exalted susceptibility must concur with the specific reagent, in order to eliminate the diseased phenomena. We all know that for the provocation of maladies by miasmata, there must be the specific alteration of susceptibility in the frame to become diseased. Now it is this which contains the principle followed by Hahnemann—it is in organisms where sensibility to the re-action of a medicine, is for the time unnaturally exalted,

that we expect insensible doses of medicine to act curatively. So that if our law of cure be true, the small dose is the most natural thing in the world. And, in truth, it is exactly a consequent and corollary from the homeopathic principle.

The Professor asks triumphantly—"Would the great body of the profession be apt to ignore *any* truth which might be discovered by anybody?" "The motto of the profession is to seize the truth wherever found." Let us look at this matter a little more closely and ascertain whether any other evidence than the bald assertion of the Professor assures the world that the profession are apt to seize on all the valuable discoveries which are worth noticing; and therefore reasonable men ought to be satisfied that Homeopathy is of no value from this very fact—that the profession have ignored it entirely! Does Prof. LINTON imagine the world has forgotten the facts connected with the history of every valuable innovation or improvement which has been presented to that profession of which he is so proud? Does he suppose that *we* have lost sight of the course of history, in the reception of the new and valuable discoveries in medicine? In what spirit was Harvey's discovery of the circulation of the blood received?—in what a light was Jenner regarded, when he first proposed vaccination?—let their history attest. The virulence of the opposition of the profession to these innovations, and to all improvements, is a matter of notoriety. Vaccination was forced on them by the pressure of public opinion—they were obliged to vaccinate, as the people threatened to vaccinate themselves! As hounds after their game, so eager were the medical men of their day, in worrying and persecuting these discoverers, that one of them was driven from his practice, and the other was expelled from the Royal College of Physicians and Surgeons.

After such illustrations of the readiness manifested by the profession, of which Prof. LINTON is a member, to adopt all valuable improvements, "whether made by Samuel Hahnemann, Samuel Thompson, or Sambo the African," as he elegantly expresses it, they will not be so very much surprised at the reception given to a kindred truth in Homeopathy, by the "regular succession."

The next point I shall notice is the very eloquent appeal, made by the learned gentleman, on the antiquity of his medicine, and the venerable names who have illustrated its history from the

birth of days. In illustration of the importance of the argument of antiquity, let me give you "*The Fable of the Ass and the Steamer*:"

"An ass, heavily laden with a sack of letters directed to a distant town on the river, was met on his way by a fox, who apprised him that ease and expedition would both be promoted by transferring his burden to a steamer, which had just then stopped at the shore.

"'This is unreasonable, friend Reynard,' replied the patient beast; 'for my method of transporting the mail has been in operation three thousand years—yours only fifty. It is impossible that the combined wisdom of so many generations should not exceed that of one.'

"'Your reasoning,' replied the fox, 'can have no weight, unless there had been a race or races between steamboats and asses during the said three thousand years, and it had been decided that the ass always gained the race and was less fatigued. Now, this trial of speed and strength must have been impossible before steam-boats were invented.'

"Whilst the mail-carrier of the old line was staggering under the weight of this argument, and that of his letters, another ass overtook him, and having overheard the conversation, was enabled to bring timely aid to the confounded disputant.

"'Master Reynard,' quoth he, 'you are not of an age and size rightly to decide such matters. Your facts and arguments may be unanswerable; but they should have no weight with any respectable ass—no respectable and learned ass should ever adopt the new method, until some other ass, still more respectable and more learned, shall have previously adopted it.'

"'It puzzles my brain,' replied the fox, 'to apply this rule to any useful purpose. I pity your hopeless condition. The practices of the respectable and learned asses could never be reformed, if each must wait till some ass more learned and respectable than himself should have set the example.'"

MORAL.

The idol of one man is antiquity; that of another is respectability! The former rejects whatever was not in ages *before* him; the latter, whatever is not in the circle *above* him! The man who prefers caste to truth, and spurns useful discoveries not sanctioned by the head or tail of some fashionable clique or school, can only be pitied. But when he glories in it, he is rather to be despised.

In closing up this precious document of wit, learning and stupidity, our Professor, as in duty bound, goes off in rhapsodies on the venerable worthies, philosophers, and traditionaly asso-

ciations, which he and his associates have received in "regular succession," from these "depositories of the learning and investigations of all times." In order, therefore, to rightly understand the foundation and value of these "depositories," I propose ventilating them a little. To do so, fairly, I shall quote from one of their greatest men—the venerable Hoffman. Hoffman is confessed to occupy a distinguished place among medical philosophers, the founder of modern pathology, and one of the most voluminous and learned writers of the last century.

The first specimen I shall give of Hoffman and Allopathy, is the remarkable cure of an itchy Dominican Friar. A contumacious *psora* had tormented the reverend father for six years, in spite of many physicians, till at last Poterus set him to eat vipers with a little salt; and the doctor tells us that, during the summer, above one hundred and fifty having descended into the friar, "his skin being renovated, he became quite another man, and he who before looked a particularly old person, was made young again, stronger than before, and fitter for everything." At page 151 of the same volume, he gives directions for preparing the aqua or water of crabs, earth-worms, frogs, and frog's-spawns—which I will mention, in order to let people into the secret of that invaluable experience of so many centuries which Professor L. plumes himself so gorgeously with. At page 152, we are introduced to something still more philosophical, and more conclusive of the soundness of the ancient foundations. But here I am at a great disadvantage, and feel almost as if I must shut the book and leave Dr. L. to crow by himself. For I dare not present the Allopathic bill of fare, without sending my imaginative hearers to their scent bottles and snuff mills. For what can I make in English of the *aqua stercoris animalium*, *De oleo excrementorum*, or *Facultas stercoris humani*? I can't venture a translation—for they are so offensive as to be better left in their classical dress. But I may present some notice of their indubitable virtues, in order to do homage to the foundations and antecedents of that modern experience which has grown so naturally out of the good old stock, and preserves so strikingly the family features, I shall give the unmentionables their due, each in succession, under the signs of No. 1, No. 2, and No. 3.

Under No. 1; that so and so "possess wonderful and excellent virtues"—the *stercus gallinarum* being capital in the colic, that of

swallows being anti-epileptic, especially when flavored with anodyne flowers; that of the peacock with a little spirits of wine, (to keep it down,) *always* manifests "specific virtues against diseases of the head, giddiness and epilepsy." Under No. 2, it is said many secret virtues are hidden, as is proved by a multiplied experience; and special mention is made of its powers over the jaundice, malignant as well as benign tumors, and pestilential buboes. These external diseases are overpowered by poultices, *ex stercore humano vel vaccino*; for he, the considerate Hoffmann, naively admits, that the oil from the former is so *abominable* that *he could not easily get it taken internally*.

Under No. 3, there is an opening sentence which I must submit to the learned:—*In animalium excrementis, mirum dictu quam rara et perfecta remedia reperiantur; et ut ab homine omnium principi exordior in humano stercore mira vis latet, in viscerum obstructionibus aperiendis.* This is what may be termed the solid foundations of Allopathy. It has a fluid foundation, too, by virtue of which it claims rule by sea as well as land; but I must not trust the too transparent Latin to my audience. After all this there is a positive insipidity in the *Extract of Mummies, Precipitate of human blood, and of human skulls, of frogs, vipers, worms, sow-bugs, and the oil of human fat*—all of which are duly celebrated in the same fundamental volume, between pages 159 and 173. It is needless to say that the cures they worked were wonderful, and the Allopathic experience they imparted as sound and useful as any from that day to this. If Dr. LINTON can extract glory, honor or immortality from these records of antiquity, he is welcome to them all—for our part, they are an offence in our nostrils.

As an evidence that all the distinguished men on the Allopathic side are not such simpletons, as to glory in their own shame, or as ignorant of the standing of their profession, as our friend LINTON, I will give the declarations of a few distinguished men of the Allopathic ranks, after passing through an abundant experience, and perhaps as well qualified to pass a righteous judgment on a matter of this kind, as our worthy St. Louis Professor.

The first name I shall present, is that of the illustrious Bouhaave, who said:—"If we compare the good which half-a-dozen true disciples of *Æsculapius* have done, since their art began, with the evil that the immense number of doctors have inflicted on

mankind, we must be satisfied that *it would have been infinitely better if medical men had never existed.*"

Hufeland, a distinguished name in medicine, said :—" My opinion is, that more harm than good is done by physicians."

Sir John Forbes says :—" I have, indeed, no doubt that a portion of the deaths supervening to diseases treated by art, are the direct produce of that art."

Dr. Dickson says :—" So far as my experience in medical matters goes, few people are permitted to die of disease. The orthodox fashion is to die of the doctor."

Dr. Reid said :—" More infantile subjects are perhaps daily destroyed by the pestle and mortar, than in ancient Bethlehem fell victims in one day to the Herodian massacre."

Sir Astley Cooper said :—" The science of medicine was founded on conjecture, and improved by murder."

Dr. Frank said :—" The medical police is restricted to public business, and directed against contagion, epidemics, quacks, &c. *But it is not considered that thousands are slaughtered in the sick room.*"

PROF. LINTON, with appropriate gusto, gives his brethren the comforting assurance that Homeopathy is "going down in Europe." This has been the "parrot cry" during the past twenty years. And our St. Louis professor, now assures us that it is at last fairly done for! This information he presents on the authority of one Dr. ELLISWOOD SMITH, of this city.

As a counter-blast to this "tin-whistle," of Dr. SMITH's, I have the pleasure of presenting a recent correspondence, between Prof. WILLIAM TOD HELMUTH, of this city, and Dr. A. TESTE, of Paris, which speaks for itself:

A. TESTE, ESQ., M.D.

DEAR SIR—Although personally unacquainted with you, I take the liberty of writing a few lines of inquiry concerning the standing of Homeopathy in Paris. My apology, my dear sir, must be the zeal that I feel in the progress of truth, and, as such, I trust it will be accepted by yourself.

Our Allopathic brethren of this city, are circulating reports among the community of the downfall of our science in your great metropolis—and, in their Universities, publicly announce the same to their students—and constantly refer to the loss of a law-suit, which some of the Homeopathic practitioners of Paris, lately sustained. I desire, therefore, that you will acquaint me with the num-

ber of the institutions in which Homeopathy is recognized, the names of your Hospitals, Colleges, &c.,—if many of the nobility are its advocates,—and, in fact, any information that would be of service to us in spreading our science among the community.

You will confer a great favor upon me, and, at the same time, advance materially the interests of Homeopathy in this country, in which the malignant spirit of the Allopathic brotherhood is probably greater than in any other portion of the world, by replying to my letter at your convenience.

Hoping that I may hear from you soon, permit me, my dear Sir, to sign myself,

Very respectfully,

Your obedient servant,

WM. TOD HELMUTH,

*Professor of Anatomy in the Homeopathic Medical College,
Box 1133, St. Louis, Missouri. U.S.*

—o—

[TRANSLATION.]

WM. TOD HELMUTH, M.D.

DEAR SIR—I am happy to be able to reassure you in regard to the fate of Homeopathy in France. Its sustainers are here, as elsewhere, men of intelligence of all classes of society. I have, among my clients, Senators, several Prefects, Generals, Magistrates, etc. The Emperor himself was, for a year, the patient of our colleague, Dr. Davet; and the proof that he was not dissatisfied with the doctor's services, is that he decorated him upon ceasing to require his visits.

Here are a few figures, which will give you a fair idea of our situation:

In 1836, there were in Paris but three Homeopathic practitioners—Mm. Mollin, *pere*, Petroux, and the Elder Gneyrard. At present, there are very nearly one hundred—which, compared with the number of Allopathic physicians, gives about the proportion of one to thirteen. This is less than in Spain, and especially less than in the southern part of Germany. In Hungary, around —, the proportion of the Homeopathists, is, to the others, as one to seven. But, at any rate, this is something, particularly when you take into consideration the fact, that, in Paris, the Homeopathic physicians absorb, for their share, more than a quarter of the whole number of cases. And that is the reason, by the bye, why the gentlemen of the official school (the regular, the old school) are so exasperated.

The treatment of Dr. Tessier, at the Beaujon Hospital, (100 beds,) is exclusively Homeopathic.

We have, besides, four public Dispensaries, well patronized, and six Pharmacies, four of which, (those of the Maison Catillan) are the most sumptuous in Paris. It should be remembered, that two of these Pharmacies have been opened since the trial, which seems to have created such a sensation in St. Louis, and of which I will give you a brief account, by way of a close.

Our Allopathic Journal, *L'Union Medicale*, in noticing a pamphlet of Dr. Magnau's, made use of some coarse expressions reflecting upon Homeopathists.

Several of the latter—with whom I obstinately persisted in not identifying myself—were guilty of the blunder of bringing an action against the *L'Union Medicale*. Hence arose violent discussions, abuse on both sides, and scandal, which compromised alike the two schools. Unfortunately, the article complained of, being submitted to the Board of Censure, (*la Police Correctionnelle*,) was found to contain no names, and thus escaped the rigor of the law. So, the Homeopathists, who had brought a suit for defamation lost their case,—which produced, momentarily, a bad effect upon the public. But, in fact, as you perceive, Homeopathy was not even concerned in the matter.

For a long time there has been nothing said about this trial. The Homeopathic Society is organizing on a grand scale, and the future, which is all our own, commences from to-day.

My address in Paris, is No. 99 Rue St. Lazare.

I should be happy to think, Monsieur, that this letter is equal to your expectations, and I pray you to accept the assurance of my entire consideration.

(Signed,) _____

A. TESTE, M.D.

If any one is so foolish as to believe this cry of distress, which is every where sent up from the discomfited ranks of old Allopathy, in the face of all they see around them, and in spite of this direct testimony from abroad, we can only wonder at and admire their happy state of credulity.

In concluding this review of “science and common sense,” let me repeat what I have in substance advanced in the beginning of my Address: when men tell us that Homeopathy is opposed to common sense, we must demand from them an explanation of the meaning they attach to that phrase. Common sense being a very respectable arbiter in certain matters that engage only the understanding—but it is an axiom in the physical sciences, that *these* alleged facts are to be judged either by evidence or experiment, and not by reasoning. Common sense, therefore, has nothing to do with the facts of these sciences, in any other way than as judging of the evidence which maintains them to be facts; and, in the case of Homeopathy, if common sense was allowed to deliver its judgment, unbiased by common prejudice and common ignorance, we have no doubt that its honest judgment would be favorable to our doctrines.

Our faith and hope in reference to the ultimate and speedy acceptance of the truth of our system of practice, is furnished by the tendency—so apparent on all sides of us—toward the discarding of old dogmas on all subjects; the mind of the age in which

we live is grasping after new ideas—causes are in operation which must effect a change in the confidence heretofore granted to the effete notions and appliances which a barbarous age has transmitted to us on medical treatment. We do not, for one moment, expect that those who have spent the flower of their manhood in the construction and confirmation of the system now in the ascendant, will engage themselves in the least degree in the reformation now so inevitable: for the renown and importance of these men all depends on the continuance of matters as they now are. They and their followers are pre-bound, as is well understood, to reject all thought on this subject, which does not come forth cast in the mould or enveloped in the drapery they have prepared for it. Like the silk-worm, they have spun out of their own being a lengthened thread, with which they have wound themselves round until they have finally become imprisoned in its folds.

The advancing cause of truth has very little to expect usually from architects of old systems. Hence the question pertly put—*“Have any of the rulers believed?”* while it receives a negative answer, will not be considered fatal in estimating any reformation. It is emphatically to the younger portion of the profession that we must look—with interests not fully committed to old dogmas—with thought still fluid and not yet fossilized by the pressure of system—whose reputation does not entirely depend on the maintenance of the shaky platform on which they have been placed. To such we turn our eyes with hope and expectation, which shall not be disappointed.

Never did a generation of men engage upon the field of science and art, amid such rich and accumulating materials, and with so brilliant a prospective spread out around them, as that which is just now passing into the active offices of life. For them has modern science pushed out her energetic inquiries into every province of the domain of nature, crowding back the dusky veil of the unknown, on all sides, to an immeasurable distance. The hardened leaves of the earth's crust have been interrogated, and made to yield up the secrets of the geologic age. The solid substances of nature have been induced to fly apart, and to reveal the wonders of their mysterious combinations. The multiplied forms of animated existence have thrown open to the inquisitive eye, wider than ever before, their interior chambers of curi-

ous mechanism and structural complexities. Earth, air and ocean, changed in their aspects, and in their relations to us, are every where covered with the foot-prints of the votaries of knowledge, and dotted all over with the monuments of their achievements. The facts in relation to man, phsyco logical and physical—his origin, races, monumental antiquities, history and destiny—his languages, literature and arts—his laws, governments and institutions—his trades, manufactoryes and political economies—have been collected and analysed with unparalleled industry and profusion. The operation of physical causes and conditions upon man, and his reaction upon them, in the production or acceleration of the historical, have been observed and arranged with a nice discrimination, and made to throw their light with a clearer precision into the future. Having mounted to a more refined epoch in his history, the imponderables which heretofore were ignored by the scientifics of earlier history, now begin to reveal their subtleties to his astonished vision, disclosing a new and latent power within the old material shell. Wires have become the nerves which connect the ganglionic centres of the body politic, and man shall be in momentary communication with his brother man the planet over. These tremendous extensions of the field of natural knowledge, have thrown back a flood of light upon the entire relations and analogies connected with man's existence and condition—as the laws which govern the main-spring of life, or vital action. It is from this elevation of the sciences connected with man and nature, that we look with hope and expectation for the entire renovation of the dogmas and doctrines as yet recognised as governing in the application of remedies for the relief of human suffering. It is in this direction that our eye is turned, for the recognition of the just claims of the HOMEOPATHIC SYSTEM—the dynamic method—in place of the crude, materialistic doctrines of the old methods.

One more word, and I close the subject. Let no one be so unwise, as for one moment to believe that in this country, where everything is brought to the test of experience; and where whatever is found on trial to be practically good, is sure to be approved and adopted, in defiance of all philosophers who maintain that it is *theoretically* false and bad, and ought to be rejected—where the people—a peculiar people—are bent on breaking away from old

established usages and time-honored abuses of other times and other countries—their watch-word *progress*, their aim improvement—let no one believe that here, among such a people, HOMEOPATHY can be put down by ridicule, abuse or persecution, and finally condemned without a trial.



